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Whoever places in man's path a snare,
Himself will, in the sequel, stumble there.
Joy's fruit upon the branch of kindness grows;
Who sows the bramble will not pluck the rose.
Since loss or gain are to our acts assigned,
Do good, for 'tis far better good to find.

—"*Anwar-i-Suhaili.*"

A Bombay Jaina Leader.

ALL throughout Bombay Presidency and even in several parts of Western India, the name of Mr. Ruttonchand Master is a house-hold word in the Jain Community. Mr. Ruttonchand, the reviver and the reorganiser of the well-known "Jain Association of India," founded by his illustrious and noble father, the Late Sheth Tullochand Master, along with the Late Sheth Veerchand Deepchand C.I.E. and J.P., is indeed a very interesting figure, and although young—very young, not even of full thirty years, has an equally interesting and useful public career. Mr. Ruttonchand Master, was born in the year 1890 in the City of Bombay. He belongs to the Visa Oswal Caste of Surat, which has given to the Jain Community many illustrious and worthy sons like the Late Rao Bahadur Naginchand Zuverchand, the Late Mr. Dharamchand Udechand, the Late Sheth Dewchand Lalbhai and many others; Mr. Ruttonchand was the pet-son of his rich father, and the education—in the ordinary sense of the term-he was given was but meagre. But Mr. Ruttonchand had one great advantage and it was this. His father was a great public man in the Jain Community and took the most prominent part in all the movements of public activity and usefulness in those days. Mr. Ruttonchand

thus had inherited from his father and learnt from him the zeal for and the ways of doing public service. The Late Mr. Tullockchand master, often and often, impressed upon his beloved and darling son the nobility of public service. He often told him (Ruttonchand) "Life ill-spent, is life wasted. Opportunities and means for service to our fellow-brothers, are given, but to a select few, and if were to abuse these means and opportunities, they become the greatest criminals—criminals, whom although law cannot punish, their conscience shall ever and anon torture them. Whatever a man has, money, means, influence, name or natural ability, he must regard as the most sacred and precious trust, entrusted to him by the Almighty for the service of mankind in general. He who dares abuse this great and sacred Trust is not only disgracing himself but insulting the great God. Life and its opportunities when they are ill-used away, or not used at all, will be burdensome and useless. They are but the rare gifts of the Invincible, given in sacred trust, to only a few, in this wide and suffering world. If these few were to prove traitors, and abuse the great gifts, it is an impeachable certainty that the Invincible, shall duly punish him for his perfidy and the punishment will be, to say the least, the most terrorising." Mr. Ruttonchand, thanks to the great foresight of his gifted father, was fully impressed with this truthful advice, and ever since the lamented death of his father, he has determined to use his opportunities whatever they are, in the direction of public service and public benefit. He has been much encouraged, in this firm determination of his by the most lively and striking example of the well-known Sir Shapurjy Barocha, who happend to be his guardian. Thus it is, that Mr. Ruttonchand was not the least discouraged on account of his meagre education; and devoted body and soul to the public life, when he was hardly twenty-two.

When he was but 22, he was requested to revive and reorganise the long suspended and dormant activities of the 'Jain Association of India' which was then but a 'dead body.' He, undertook this task, by no means an easy work, and successfully revived and gave vitality to the then 'dead body' and made it not only the most prominent, but also, one of the leading Associations in India. He reorganised its finance, appointed a Committee, and became its Secretary since last nine years. When he took

charge, the funds of the Association, were only 22 thousands, and the members were even less than forty ; and its influence almost nil. Mr. Ruttonchand, through persistent zeal and labour, has scored a record success, in raising the funds to about 40 thousands, and increased the number of members three-fold. He also, made the Association the most influential body and now it is an acknowledged body which works as an interpreter between the Government and the Jain Community. Not only the Government, but even the leading national institutions, like the Bombay Presidency Association and others consult this body, in order to get an idea of "the Jain feeling," on certain controversial questions. It can be said and said without exaggeration, that Mr. Ruttonchand, by this single action, has rendered to his Community a most signal service, and has thus laid his whole Community, deep under his debt. But his role of service, although begins, with the re-organisation of the Jain Association of India, certainly does not end there. In the year 1912, some Englishmen entered the Sacred precincts of the celebrated Delwarh temples with boots on, and thus shocked the religious feelings of the Jain Community. It was then, that he led at his own expense a deputation to Mr. Colwin, the then agent to the Governor-General in Rajputana. The Late Sheth Lalbhai Dalpatbhai, was also one of this deputation. The deputation succeeded in securing an order from the Government prohibiting all Europeans to visit those temples, with boots on. Mr. Ruttonchand, through this Association, has been able to get sanctioned by the Government, some of our Greatest Holidays as Public Holidays. He also has created a strong public opinion in favour of the need for 'Jain Chawls' Jain Sanitorium and several other movements. In 1917, he had as a Secretary of this delivered a most interesting speech, a speech, which was published in all the English and the Vernacular Journals of Bombay ; and applauded as the most masterful pronouncement on the 'Jain questions.' In this famous speech of his, he has tackled with great tact and skill the Jain problems of the day. This speech of his, can still be read with interest and advantage, by all who want to have some light on the problems facing the Jain Community. In the year 1917, when the Right Honourable Mr. Montagu, the Secretary of State for India, came to India, to ascertain Indian opinion on Political Reforms, the Jain Association of India, vented the feelings of the Jain Com-

munity through a deputation which waited on His Excellency the Viceroy and the Secretary of State at the Government House Bombay. Mr. Ruttonchand as the Secretary of the Association, had on that occasion, read the whole address, on behalf of the deputation in his usual impressive and eloquent tone. This was one of the crowning honours which one could expect from his Community.

Mr. Ruttonchand is not sparing in his munificent charities. He is patronising several social, and communal organisations working for the uplift of the masses. Social service league, Hindu Jymkhana, Jain Students' Association, Bombay Merchants Club, not to mention others, have secured his help and patronage. He is a member of the leading Associations such as 'The Willingdon's Sport Club,' 'The Orient Club,' The Presidency Association and several other Institutions. Now-a-days he is taking keen interest in the Industrial organisation of his country. He is a partner in Messrs Tullockchand and Shapurjy Co., one of the most well-known firms of Bombay. He is also offered and has accepted the directorship of several new industrial concerns. The Malbar Timber Co., Ltd., The Indian Transport Co., Ltd., The Brush Manufacturing Co., Ltd., and several others. He is also a Trustee of the 'Great Godsjils Temple'. The Government have also realised the usefulness of this popular and worthy figure. They had appointed him 'Special Juror' in the year 1916, and gave him the distinction of J.P. in 1918, only when he was but 28. And only just now, he has been appointed as 'an Honorary Presidency Magistrate'.

This is indeed a brilliant record for his extremely young age. Such a record, to our knowledge and experience, is almost an exception. May this celebrated person, be spared long, to our Community and. country, may he render many more services to his Community in particular, and generally to our beloved Motherland, India.

Soul.

BY

U. D. Barodia, B. A.

(Continued from page 6.)

TO ask when the soul sickened, is to face an intricate problem. To say the soul was perfectly healthy at one time and that

he fell sick at another time means that a healthy soul may fall sick and then all the efforts to cure a diseased soul are of no avail as he is liable to fresh attacks of such maladies now and then, and then there would be no end to it. To believe in an endless struggle without permanent result is to oppose every-day experience, hence we may safely take up as one of our axioms that soul-malady has no beginning.

Again every embodied Atman has a tendency to rise upwards just as the flame of a candle. It is like a balloon tied to the earth by ropes, bags of sand etc. If the ropes are cut off the balloon rises up higher and higher. If the sand-bags are emptied, it rises still higher up.

When the Atman leaves the physical body, at the time of death, *owing to this tendency to soar upwards,* it rises high to a certain extent though two finer bodies still accompany the soul as it is not freed from the worldly existence. It is these two bodies which bring the soul back to its new birth-place and help in building a new physical body. Rising upwards is due to the soul-force but coming back is due to the Law of Gravitation which all material bodies obey and these two bodies cannot be an exception to them as they are both composed of very fine varieties of matter called Astral and Karman.

The new physical body is built for habitation as the resultant of the forces then active leads the soul to build it.

When the soul is entirely purified or freed from the material bondage, it rises to the top of the Universe, which is the home of all the released souls, and there it stays permanently and surveys the Universe, there being no material body or force to compel the soul to descend from that Blessed Place of All-Happiness.

Again each embodied soul is elastic i.e., it can expand and contract at times. It pervades the physical body it has built for its sojourn. It is unbreakable yet it consists of infinite units called *pradeshas* which are continuous with one another in some mysterious ways.

The following examples will explain this property of elasticity of the embodied souls.

1. Every soul expands or contracts i.e., becomes large or small according to the nature of the physical body it has to build

up for itself. If an elephant dies and his soul has to take up the body of a parrot or a human being, the soul will have to contract i.e., draw its pradeshas towards the centre and assume just the dimensions of the body to be built up. Also during the life-time of any living being, its body develops and as the infant-body slowly grows to the adult-body, the soul, too, has to expand accordingly.

2. In times of difficulty and to get a solution of some knotty points, souls of highly developed saints can build up, for the time being, in addition to their three bodies already mentioned a fourth body called *Ahârak* Body and send it to a Master in distant continents or planets. The idea is that the soul, in such a case, is both in the Physical body and the *Ahârak* body and is also in the intermediate space with some sort of covering. But the continuity of the soul is never broken. This cannot happen unless the embodied soul expands and occupies space as mentioned above.

3. When a warrior is cut down in an action or tails of serpents and other animals are lopped off suddenly, the parts of the body so cut off are found moving for a short time. The Natal cord of a newly-born child when cut off is said to have some sensation. And hence the part cut off is buried deep in the earth so that it may not be disturbed for some time. To explain these phenomena, a theory is put forth that certain pradeshas of souls are still left behind in the parts cut down, though they are continuous with the main bulk. They cannot remain there any longer and so they try to get themselves freed from the parts lopped off; and so identified are they with all the parts of the body through the force of delusion or self-forgetfulness that they take some time to leave their dear home even though it has been made impossible for any life to continue under such circumstances. After a little while these souls realise the impossibility of their inhabiting such bodies cut or mutilated and it is then that they gather up all their pradeshas and leave the main bulk of the body and the parts cut off finally and begin their upward ascent. Soul must expand or contract as necessary to be in the different parts and to protect its unity and continuity at the same time.

4. In cases of intense anger or enmity beyond control, very often a few pradeshas of the soul materialise and burst out of the

physical body and do all sorts of mischief and burn up and destroy so many things.

5. At a stage, just before Nirvana or complete purification or freedom of the soul, when the Ayuh Karmas have fixed tho Nirvana-time say one hour after but still there are other Karmas to be worked out which would take four hours i.e., there are still some subtle varieties of matter embedded in the soul which would take four hours to be shaken off, the soul then rises to the occasion and expands and contracts in varions directions and even pervades the whole Universe and thereby shakes off and removes those impurities and thus works out those Karmas within one hour at the end of which there are no Karmas of any kind whatever and the soul, thus refined and made refulgent, rises to the top of the Universe. All these examples go to prove the elasticity of an embodied soul. This property is the result of self-activity of soul on one side and the inertia of Non-soul on the other owing to the complete and mysterious union of these two primary substances of the Universe. All these examples refer to embodied souls only. The freed souls are fully active but there is no necessity of using that infinite amount of self-activity.

They enjoy that activity so unfolded infinitely by their own exertions. A dethroned king is restored to his powers and he enjoys and wields those powers with greatest satisfaction and pleasure. Freed souls enjoy that blessed state of infinite self-activity and there is no bliss superior to it to them.

(To be continued.)

"Heart of Jainism"

(A Review)

BY

J. L. Jaini.

(Continued from page 19.)

Chapter IV—Mahavira's Predecessors and Disciples.

P. 48. I do not know Mrs. Stevenson's authorities for the details. They need checking. Her main outlines also are not quite accurate according to the books of the Svetambaras and Digambaras.

The date of Parsvanatha's birth must be 876 B.C., if Mahavira attained Liberation in 527 B.C.

P. 49. The 4 vows of Parsvanatha—I do not know what evidence the author has for this. It is certainly against the most elementary teachings of Jainism, and is in direct contradiction to all the Digambara and Svetambara Jaina Sacred books, which hold that all Tirthamkaras teach the same religion. In some Svetambara books it is said, however, that the 2 vows of chastity and possessionlessness (*Brahmacharya* and *Aparigraha*) were included in one (vow of Aparigraha) in the days of Parsvanatha. There was no addition to or reform of them by Mâhavira, but only he made the point more explicit for the sake of the people who may be apt to be misled.

P. 50. "Another reform."—The Jaina tradition is that Jainism is Truth, unalterable, fixed. It is not fickle, "progressive' if you please, like the many branches of knowledge with which we are familiar in the West. Science has its value. Its utility is great and indisputable. But its sphere is limited, at least at present. Religion, or Revelation, has a different character. With it, in most cases, it is all or nothing. Either the Lord spoke the Truth or not. If He spoke the Truth, believe; if not, do not believe. If Truth was taught, Truth must be one and unchangeable. "Confession" in its truly religious sense means only a recognition of one's own fault or frailty on self-analysis. Self-Analysis, deep and oft-repeated, is most essential in self-knowledge or self-realisation, which must be the aim of the Philosophical or Metaphysical aspect of all religions. Thus confession, in some form or other, must be common to all true religious life. Why attribute it to Lord Mahavira as a reform, and thus set up an unreal and misleading distinction between Him and His predecessor Parsvanatha, where none exists as a matter of fact?

P. 51. "Women have not to be skilled in literary and industrial crafts."—This is wrong. Rishabha Deva taught His own *daughters writing*! (See *Adi Purana*) The Queen of Dasaratha, Kekai, could do running repairs to the wheel of a chariot.—Also there was no distinction of Rajput or Brahman in the days of Rishabha's father.

P. 63. "A foreigner (to whom Mahavira did not regard the way of escape as open)."—There is an unnecessary and false fling

in the parenthesis. This is the result of the author's narrow prejudice. Jainism does not say that every soul who does not have Faith in a particular Person (with the largest P) will be debarred from Heaven and the presence of God. There is no foreigner or alien in the domain of Karma. The apprehension of Mrs. Stevenson for the escape of "foreigners" is unfounded. They will all "escape," if they deserve to. (She contradicts herself later on) The Anya lingi Siddhas of Jainism, given at p. 234, below, and also p. 243, where the author calls this "one of the unique glories of Jainism." Also footnote 4, at p. 169.

Chapter V—History of the Jaina Community.

It is based mostly on information received by the author from Svetambara sources (see footnote 1 at p. 68). It does not go to the root of Jaina doctrine and in the main seems to be correct.

P. 71. Probably Mahavira's "Sangha had been formed" of "two orders of mendicants, one clothed and one naked." This is quite wrong. I have dealt with this above.

P. 72. The account of the Great Schism is interesting. It must have cost the Author much labour. Indeed so far as this merit is concerned, the whole book is admirable testimony to the great industry of the talented author. It must yet be read with the greatest caution.

P. 73. Tattvartha Sutra could not have been written under Mahagiri, if he succeeded Bhadrabahu I immediately. Bhadrabahu I was the last Jaina Saint who knew all the Scriptures (Sruta Kevalin). He was the head for 29 years, 133 to 162 A.V. (the era of Lord Vira). If Mahavira attained Liberation in 527 B.C., Bhadrabahu's pontificate will be 394 B.C. to 365 B.C. This is certainly too early for Umasvami, the author of T. Sutra.

However, there is a Bhadrabahu II, who flourished for 23 years, 35-12 B.C. This is possible, because T. Sutra was written about this time. (See Ind. Antiq. xx, 341-361 ; xxi, 57-84). It will be noticed that the Pattavalis in the Ind. Antiq. do not give the names mentioned by Mrs. Stevenson. Neither Sthulbhadra, nor Mahagiri find mention there).

Bhadrabahu came to the pontificate, 4 years after Vikrama began to reign. Vikrama era starts in 57 B.C. It may mean his

birth or accession to the throne, or possibly some other point. Scholars are not yet agreed as to Vikrama's date, and it would be worse than useless to go more into this point.

P. 79. The account of Sivabhuti is not convincing. At least the Digambaras entirely deny it. The accounts which follow are from Svetambara sources, and I cannot be sure that they follow the tradition closely.

Chapter VI—Introduction to Jaina Philosophy.

P. 89. The very first sentence sums up the author's conclusion and prejudice. "It is doubtful whether Jainism can truthfully claim to have contributed a single new thought of value to the sum of philosophy."

This is in the teeth of the most important service which Jainism has done and is still doing of purifying the Conception of God from the dross of anthropomorphism, which degrades and distorts it in almost every other creed in the world; and the noble and lovely message of peace, and goodwill and brotherhood which Jainism has brought to Man in its Principle of Ahimsa! There are other contributions which it is impossible to give here; but which the fit reader may find in Jaina books, if he takes the trouble. Truth is not for the lazy. It is deep in the heart of nature and Things, and can be extracted only by pure living and patient labour. The "truthfully" in the sentence quoted is the truth of the owl with regard to the sun.

"Animism" and "Hylozoism" are both gross misrepresentation of Jainism, as anyone, who cares to know even the merest outlines of the subject, can see for himself. All is not living in Jainism. There is dead matter too. Nor can anyone accuse the Jaina doctrine of hylozoism. Matter and Life are separable; and Matter has no life of any kind.

Jainas "borrowed" ahimsa!—One wonders why the "Heart of Jainism" was written and how it was conceived. "A way of escape not from death but from life" must be re-written (if it is to represent Jainism and not non-Jainism) as: "the Path to Truth or way of escape from mortal life to life everlasting."

P. 90. In l. 3 we read "without qualities", and yet the most ignorant Jaina schoolboy knows that the perfect soul has the four,

Infinities of Knowledge, Conation, Power and Bliss and Infinite other qualities! The author's narrow prejudice makes it impossible for her to see the Truth, even when she is actually handling it.

P. 91. In para 2, l. 15, it is impossible to see the force of "but", because pudgala also is an insentient principle, and there is no conflict between the Jaina and the Samkhya and Vedantist views on this point, as they are represented by the author. Otherwise the three are very distinct indeed.

Last para. "Saptabhangi naya may have been invented to confute the Agnosticism of Sanjaya."—This view of Dr. Jacobi is not correct. The Saptabhangi is the soul of Syadvada or the Logic of many points of view. There are many aspects of a thing and we cannot know a thing fully without following the Syadvada. Why should the author want "to fight against it"? Fighting against Truth is more "difficult and useless" than to fight against a London fog!

Chapter VII—The Nine Categories.

JIVA.

P. 94. There is a slight confusion here. There are 2 Jaina technical terms: Tattva, (Principles), these are 7; and Padartha (Categories), these are 9. The Tattvas give its name to the famous Tattvartha Sutra. They are: Soul, non-soul, Inflow, Bondage, Stoppage, and Shedding of Karmic matter, and the Soul's Liberation from Karma. These 7 become the 9 Categories, if Punya (merit) and Papa (Demerit) are added to them.

Then Jiva is not used varyingly for life, consciousness. It only means the 'Soul.' Life, Consciousness, &c., are its qualities. On the whole subject see Dravya Samgraha Gathas 1—14, and Gommatasara Jiva Kanda.

P. 95. It is impossible to understand what can be meant by "the Jaina lay stress on Life not Self.' It is the Soul (self) which attains Moksha, not Life.

P. 97. "Things belonging to the earth, such as stones, lumps of clay, salts, chalk, diamonds and the minerals...have four prana, including the power of breathing and of touch."

This is entirely misleading. The salt on the table, the stone on the pavement etc., have no life. It is the stone in the

quarry where it can grow, which has the sense of touch. Till Science advances further and can tackle with things beyond the ken of all its instruments to-day, no scientific proof of these teachings can be given. But the language of Mrs. Stevenson certainly gives a perverted conception of Jainism.

P. 98. In l. 3, 'moments' must mean 'minutes'.

In the last line of para 2, we read 'toilet purposes'. Monks do not go in for beauty culture, nor for 'toilets'. If their practice of not using much water is meant, the author must surely be aware of the practices of even middle class English families in England, specially in the country. Satire, specially with an intolerant sting in it, is entirely out of place in a serious dook on Philosophy and Religion, "Teukaya" is not fire life, but a soul in fire-body. This must be corrected.

P. 100. There is no misunderstanding about the use of mouth-cloth It prevents only gross beings. The finer ones are unpreventible in their progress, and cross the cloth quite easily. Then inhalation and exhalation is continuous and it means a ceaseless destruction of life of some kind or other. The limitations on *Ahimsa* have been considered above. The mouth-cloth cannot prevent the taking of air life. There is no misunderstanding.

In the next para, the author's Jaina informant was perhaps doing what the English language calls, "pulling the leg." No Jaina collects bugs in a bed and pays a man 4 to 6 annas a night for sleeping on it!

Again Jainas kill no vermin "*as* it has been created through their lack of cleanliness." The **as** is neither logic, nor Jaina philosophy, nor common sense.

P. 101. "Frogs, fish and *disease-germs* have no intelligence, for these are all self-created."—This is wrong. Frogs are said to possess *a mind*. They have all the 5 senses and the mind. All living beings have consciousness. You attack them and see how even the lowest vegetable life tries to shield itself as much as it can from hurt and death. *Every living soul has intelligence.*

Also in lines 4 and 3 from bottom of the page "human beings (including germs, which are ranked as humans !') is far from sober. No germs could, as such, be *human beings* in the ordinary sense of the word.

P. 102. The 8 Classes of Jiva according to the 6 Lesyas.—To begin with, Lesya is not "emotion." It is best to give its liberal meaning: paint, or thought-paint. The author has misunderstood her Pandits. The divisions are 6, according to the 6 Lesyas: Black, Blue, Grey, Yellow, Pink and White. No soul can be without Lesya. The whole subject is dealt with in Gathas 486 to 555 of Jiva Kanda of Gommatasara, to which I must refer the curious. Suffice it here to say that Paint is Passionate Vibration, or Vibrations of Thought, Speech or Body coloured by the *operation* of the Passion sub-class of Deluding Karma. Our body or sound or thought creates forms of vibrations. Chladni's figures in Acoustics is the nearest proof which is vouchsafed to material Science, of this inner truth. The passions, Anger, Pride, Deceit and Greed,—then determine the colour of these vibrations. [Gatha 489 *op. cit.*] The ordinary reader will recall "red with rage", "pale with fear" etc. The whole learning of Lesyas is exceedingly intricate and detailed. It is impossible even to touch it here. Every mundane soul has a body and bodily vibration (called (Yoga); and it has Passion (Kasaya) also. The result of these two is Lesya.

Salesi (with Paint), and Alesi (without Paint) are synonyms for the mundane, Karma-bound, and Liberated, Karmaless souls. The Salesi have the 6 Lesyas given above. The Alesi are without it. The divisions into 6 or 8 are thus logical.

P. 105. "The peculiarity of Paryapti."—The Chapter on Paryapti (Developableness) in Jainism is interesting, but not free from intricacy. It is dealt with in Jiva Kanda Gathas 117-127; and is followed by an account of Prana (Vitality) Gathas 128-133. Zoologists alone can say if it is capable of being subjected to experiments. But the briefest Jaina account is this. The newly born soul is incomplete, but has the capacity to become complete in assimilation, body, senses, respiration, speech and mind. The completion of the capacity to develop these 6 assimilation etc., are the 6 Paryaptis. When a soul goes from one condition of existence to another, it assimilates the molecules of *aharaka* matter, also of speech matter in the case of rational beings. The aharaka molecules form the physical body of human and sub-human beings. These molecules must be reduced to a primary solid and liquid form. The completion of the capacity to do it is the Assimilative (Aharaka) Development. The solid portions

develop into bone etc., hard substances, and the liquid into blood, bile etc., the fluid substances of the body. The completion of the capacity to do it is the Body (Sarira) Development. The molecular matter assimilated by the soul is further formed into sense-organs; the completion of the capacity to do it is the sense (Indriya) Development. The wear and tear of the body is made up by ceaseless Respiration. The completion of the capacity for respiration is the Ana pana Development. The completion of the capacity to form speech-molecules and mind-molecules into speech and mind, is respectively the Speech and Mind Development.

The beginning of the acquiring of the 4, 5, or 6 capacities is simultaneous; but their completion is in the order in which they are named above. And from the first kind, each successive development takes more time to complete itself than its predecessor. But each one individually and all the 6 collectively never take more than antara-muhurta, the minimum of which is one wink (Avali) and one instant (Samaya), and the maximum is 48 minutes minus one instant,

But a completely undevelopable (Labdhi-aparyaptaka) soul does not complete its capacities to develop and dies within one antaramuhurta, which is 1/18 of one pulse beat.

So the author's account at p. 105 is inaccurate and apt to mislead.

"x. Eleven Classes,"—Bhavanapati or Bhavana Vasi celestial beings are never serpents. Mrs. Stevenson is palpably wrong on that point. Serpents are sub-human (Tiryancha) beings. How can they possibly be celestial (Deva) beings? Nor are all Vyantara, evil spirits; they are some of the good angels of Christianity.

(To be continued.)

The Joys of Yoga.

(Continued from page 95. Volume XV.)

HAVING thus seen that knowledge leads to renunciation, and that all renunciation and asceticism is joy and happiness, let us go into further details as to the manner in which one ought to

conduct himself in the practical affairs of the everyday life, so as to be always cheerful. Jainism has been very often mistaken to be a pessimistic religion. It is full of optimism, real practical optimism; and is conducive to peace, prosperity, and happiness, here, and hereafter. It is a practical set of Joctrines, and rules of conduct, applicable to every being in every plane of life, in all conditions and aspects, human and sub-humun, from a one-sensed organism to a fully-evolved five-sensed intellectual being.

The three jewels adorn the Road of Progress, and act as beacon lights. Right Belief, right knowledge, and right conduct form the three Rules of Life. They go together; and supplement each other. Right Belief and Right knowledge of the Realities of the Universe is necessarily followed by Bight Conduct. Right Belief and Right knowledge result from intuition and Instruction; they are the inherent qualities of the soul; and suggestion and instruction act as stimuli to the unfolding of the latent essentials of the soul. The whole universe, all existence, may be subdivided into animate and inanimate, Living and non-living, Jiva, and Ajiva. The combination of the two give rise to five other conditions, Asrava, Banda, Samvara, Nirjara, and Moksha. The Animate and the Inanimate interact together, influence each other, the one is the influencing cause of the other, and so the wheel of Samsara, the cycle of cosmic changes, the world Process, the Transmigration of the soul goes on and on.

The finest invisible, and unperceptible, particles of Inanimate matter are under the direct influence of the mundane soul converted into various kinds of Karma Energies, of differing density, intensity, and duration; and when so converted they enter into a combination with the influencing soul-in-emotion. The conversion, and attraction are termed Asrava, and the combination is called Bandha. The due restraint and control of the soul, the discipline which protects it from being affected by passion and emotion, is styled Samvara, and the loosening, the disintegration, the precipitation of the previously contained Karmas is known as Nirjara. The final, the eternal, emancipation of the soul, its emerging into its pristine glory, its full possession of omniscience, and omnipotence, is what is termed Nirvana, or Moksha. This condition of Perfect Purity is a State of Godhood, Everlasting, a condition of positive felicity and beatitude. It is not a negative

condition, not a state of annihilation, not a nothingness, or extinction, as it is sometimes misrepresented by superficial scholars. Self-centred, having no desire, no want, and possessed of Perfect, Knowledge, Bliss, and Power, the Soul in Nirvana is identical with God in all respects, and essentials; and is as real as God.

The Belief in the existence of the Soul and Karma, in their inter-action, and in the final liberation of the soul from Karmic Combination is Right Belief, and the knowledge following such Right Belief is Right Knowledge. Right Belief and Right Knowledge are inevitably and necessarily followed by Right Conduct.

All defects of conduct result from passion. The elimination, of passion purifies conduct, and sanctifies all actions. Passions are principally of four kinds:—Anger, Pride, Deceit, and Greed. These are to be avoided. The avoidence of these evil emotions leads to peace of mind, temporal prosperity and success, and spiritual advancement; and indulgence in them only leads to trouble, and misery, disappointment and failure. The minor passions are nine in number. Laughter, pleasure, pain, sorrow, fear, disdain, male-sex-desire, female-sex-desire, desire for both sex-indulgences. Each of the four principal passions is sub-divided into four classes varying in degree of intensity of feeling; and the passions are thus said to be of 25 kinds.

The constant effort to counter-act the inroads of these passions is the clear discipline easily followed. The seeming difficulty in adoption of a course of conduct, free from passion, results from a contrary habit, acquired previously, and from the surrounding influences of other persons who are similarly affected. We should therefore cultivate the contrary habit, avoid surroundings and influences which tend to the developement of passions, and ever seek the society of persons who have subjugated their passions and brought them under control.

All religions, all systems of morality, in every country, and in every age, have preached the control of the passions, and their total extinction. But in spite of all these sermons and lectures, the ordinary men of the world has a deep seated conviction that indulgence in the passions is not only a pardonable weakness of man, but is an inevitable law of human nature, and ever seeks to justify his position. "To err is human" is a well-known and

ancient proverb. Curiously enough, mankind is by nature, and eternal instinct, inclined towards the wrong path, and persists in it. The deep and all-encompassing darkness of illusion, clouds the intellect and the passions have an unrestrained play.

Ajit Prasada.

The Reforms Act 1919, and the Jainas.

FOR centuries—perhaps for a millennium or two, History has not recorded a Great War like the mighty Mahabharata which has just finished. And yet it is not finished quite. It came like a dark stormy whirlwind in 1914. It rained blood, poisonous smoke, ruthless fratricidal passions, ceaselessly for 6 years. It sapped the manhood and resources of all nations. It made the combatants limp and halting for a long time. It affected the nerves and lives of the near neutrals and indeed of all the world. Men, manners, morals, material resources all have been in the crucible; and our vision of what they are going to be like on their emergence, is far from clear. Only vaguely we are certain that the world of 1914 is no more; and that the world of 1920 and after though an immediate daughter of it is to be quite unlike its mother.

Say what any political party in India may, but we feel that a passage in Parliament of a measure like the Reforms Bill was inconceivable even to the most ardent patriot in India only 20 years ago. The unobstructed vision of the Nationalist is a direct result ef the War. His nostrils are filled with the savoury enthusiasm which lurks in the heart of many a fume-puff in the above universal crucible. Things which the last generation of Indian politicians hesitated to think are on the lips of the raw student at school, of the mill-hand, even of the casual *cooly.* This is a fact to which we must open our eyes. We must rejoice at it. For this is the sacred germ, which will ripen into true Nationalism, if properly nourished. For this also it is seen at once, India is indebted to her connection with the West.

Let us glance at the Goal of the Natiou and the way to it. All parties are agreed that the Goal is Government of India by Indians for Indians. There is hardly anything new in it. About a century ago the wonderful vision of Lord Macaulay saw the

time when this was achieved as the proudest day for Englishmen. And we hope fervently that the day is dawning soon. How this Dawn is to be ushered into our country depends upon the British authorities in England and in India and upon the leaders and peoples of the country here. But the ball of National Life is set rolling and nothing can put it back. Its course may be uncertain, zig-zag, full of gaps, failures, mistakes, misunderstandings, disasters, comedies and tragedies; but now it is unloosed from its long imprisonment, it must go on. Thus the Goal is: fully responsible Indian self-Government, in accord with the sacred principle of self-determination for which the soil of Europe was coloured red from end to end with the blood of our brethren and sisters.

As to the ways to this Goal, there are two main points of view, those of the Government and of the People.

The Government point of view is simple and natural. They want the Indians to become self-governing, but by gradual steps. This caution is dictated not necessarily by any malicious and selfish thwarting, even delaying of the aspirations of the people. For the British at home and also in India know the practical side of the Art of Government. They know its difficulties, complications, and limits. Theorising is easy; practice is a different affair. The French Revolution is for ever an eye-opener for all enthusiasts in political theorising and Constitution making. The answer is made: How else we can become Home Rulers, if we do not learn to rule, even by exercising our human right of making mistakes in governing ourselves? This is unanswerable in logic when we look to the admitted goal. But caution in our practical advance in politics, even with less haste in achieving the goal, is not inconsistent with the Goal itself, or with our whole-hearted devotion to it.

The People's point of view takes more than one form. The Nationalists are for longer strides and the pace set by the Reforms does not satisfy them. Their position seems to be this. If our people are not educated, so are the masses even in England and America and much more so in big Russia and the smaller European States in Eastern Europe. If they are fit for Self-Government, why not we to the same extent? Then the Government and

leaders in public matters are drawn from the upper strata of society; and in those strata Indians can demonstrably hold their own against any of the self-governing countries. We dont have practical experience, it is true. But we can never have it unless we begin to practise.

The moderates agree with all this. But in the above they rightly detect a lack of co-operation with the Government. They look at the indifferent way in which Indian States—thoroughly self-governing—are managed, and they doubt that our people have yet got the instinct of Government. Then they cast a glance at the very crude, undefensible, and in some cases horribly criminal practices which prevail in our masses and within the zone of the personal lives of our leading men, e.g., young virgin widows, caste and sub-caste rules etc., etc. They hold that a nation's consciousness is one indivisible whole. It may have its peculiar foibles; but it cannot be wholly sound in politics, when it is visibly, almost aggressively unsound in other departments of our common life. Thus their zeal for a quick march to Self-Government is restrained. Then the nearest guide and example and indeed the original source and direct or indirect cause of all our newly-awakened life is the British Government. Therefore it is compulsory that the moderates should be more ready to heartily co-operate with the authorities. It is vulgar and unbrotherly to say or insinuate that they are title-seekers, or white-livered patriots, or cowardly shirkers of the Great Duty of the Nation.

There is still a third point of view. This point of view is only in the making yet. At its head is our venerable leader Mahatma Gandhiji. He brings a little spirituality into politics. Perhaps his is the most correct position. For if India achieved pronounced and eternal greatness in anything in the march of centuries and centuries, it was in topics of the soul. The existence of God, even the very existence of the soul has been denied again and again in the West. Even te-day it is only a tenancy at sufferance by which God and Soul reside in Europe and America; otherwise they are crowded out by Mammon and Mars and other fancy-catching manifestations of Lucifer. But India humbled and cast in the dust by the proud feet of its invaders always stood

staunch to its spirituality, to its creed of non-injury, forgiveness, meekness. For this unworldly spirit India has had to pay heavily; but at the same time she achieved two unrivalled glories: 1. Her children have ever remained the most law-abiding citizens of the world. 2. Her History is wonderfully free from the bloody and passion-tossed convulsions, which worked havoc in all other historical States of the World. Perhaps Mahatma Gandhiji's ideal is to reach the One National Goal, not by fighting with western tools, not by treading the western methods of diplomacy and political advancement, but by cultivating and awakening the dormant spiritual forces and capacities with which every heart in India is full to the very core of our being. Some people think that this spiritual effervescence makes us sentimental weaklings and saps our practical man-hood. But perhaps man-hood is different from buoyant and boisterous boy-hood; and mature sobriety of thought and steadiness of vision and life may be achieved only after the tumult of inexperience and immaturity have calmed down a little.

Each one of the above view-points has its logic, force and persuasion. Each seems to be an aspect of Truth. Perhaps each is a complement of the other. The Government is to guide us and to give us practical training and lend us its empire-building skill. The Nationalists are to keep the Goal constantly in our view and to encourage and urge us on to it as speedily as possible. The moderates are to be the practical pupils at the feet of the Government, to be apprentices in the Art of Government in the big workshop of the Great British Empire. And the spiritual leaders are to save us from the foolish criminality of falling a prey to the Passions and their beautiful-faced ugly-minded progeny which we are condemning in the others now, and also to remind us ever that even Government is a human institution to secure us freedom of thought, speech and action, but really the goal of mankind is to realise the soul, and inaugurate an era and tradition of Universal Peace so that a Happy and Prosperous Universal Brotherhood should glorify the globe.

The Jainas have never dabbled in politics. It is futile to comment upon the causes and consequences of this. As individuals, of course, they have taken considerable and active part in them. E.g. the Jaina Community gave one of the greatest leaders

to the country. I mean Lala Lajpat Rai, although he espoused Arya Samagism before he became a political leader. Brothers Ajit Prasada M.A., LL.B., and the late Brother Manak Chand Jaini B.A., LL.B., of Khandwa and many others were staunch Congressmen all through. Mahatma Gandhiji, himself not a Jaina by birth, is deeply dyed in Jainism, the influence of a devout and orthodox Jaina philosopher, the late Srimat Raj Chandra, being very very great on the life and actions of the Mahatmaji. A small Jaina political body is also in existence. It is a babe of 3 summers only. It is the Jaina Political Conference, started in 1917, by that steady and unassuming ornament of the Community, Brother Ajit Prasada. The Reforms Act make it compulsory for every Indian to come out in politics. The Jainas as individuals and as a Community have to step into the political arena. When and how! They must do so at once. As to how, the Jaina Political Conference is handy and eager to serve the whole community with energy and zeal. Let it be the One United and Authoritative Mouth-piece of the whole community (Svetambara and Digambara and all other sub-sects). Let it be the Central, all-India body. It can have its Provincial, District and Local branches all over India. It may even be in touch with the sectional Conferences, Associations etc., of the different sects.

There is no lack of learned, influential and rich, and educated men in the whole Community, in all sects. Like the four Samghas of Lord Mahavira it can invite Jaina Sadhus also to keep its work in consonance with Jainism and to bless its activities.

If we do not come up now and serve the cause of the motherland and pay our natural debt to the land of our birth, and then in the march of Time Indian Progress and the Jainas are left behind or as is not impossible, quite ignored,—then the Jainas have only to thank themselves for their pitiable plight. The future Jainas will rightly curse us, and we should have richly earned their eternal damnation by our disunion, laziness or indifference.

We trust that all Jainas, English knowing or not, will see their urgent duty in this behalf and send their views and suggestions quite freely in any language, to Brother Ajit Prasada

M.A., LL.B., Ajitasrama, Lucknow, so that concerted action may be taken without delay and an All-India Political Conference may be called to settle a policy and procedure for the Jainas in politics.

May Lord Mahavira bless the exertions of His followers!

FYZABAD, 20-1-20. *J. L. Jaini.*

The Jaina Literary Research Society.

IT was at the close of the Proceedings of the First Oriental Conference, which was held at Poona in November last, under the Presidency of Dr. Sir R. G. Bhandarkar that some oriental scholars interested in Jainism, met together and founded the above Society. Its object, as its very name shows, is to closely examine into, collect, and preserve Jain antiquities, and to resuscitate and popularise Jain Literature in Samskrit, Prakrit, Canarese, Tamil, Telugu, Hindi, Gujrati or other languages.

Jainism was once a world-wide religion, not confined to India alone. Owing to various causes it gradually declined during the Mahomedan rule, and when English authors commenced writing Indian history they were considerably influenced by the fact that Buddhism was a State religion, professed by the Kings of China and Japan, and by a vast population of the world, and were, by an overwhelming identity of technical expressions, misled into thinking that Jainism was an off-shoot of Buddhism. Later researches have shown that Jainism is a very ancient religion. Much research work has however yet to be accomplished. There is a vast region to be explored, and the historical data furnished by stone inscriptions, copper plates, coins, paintings, ancient scriptures, and cave carvings etc., have to be correctly deciphered, translated, and published. Many ancient inscriptions have been wrongly read and wrongly translated; and far greater number remain unknown and undeciphered.

Jain Scriptures, full of valuable information on various branches of knowledge are locked away in underground cellars, dark, damp, and in-accessible. Devout Jains pay reverence due to these supposed-repositories of learning, but do not know what they really contain. Nobody knows whether the adorable bundles contain letters decipherable, and words of wisdom; or whether time has reduced their contents to mere worm-dust.

The Jain Literary Research Society, of which Kumar Devendra Prasada Jain, Managing Director of the Central Jain Publishing House, is a patron-founder, and of which Mr. Mansukhlal Ravajibhai Mehta of Bombay is the Honorary Secretary shall also issue a Quarterly Journal, of substantial dimensions, Crown Octavo, with illustrations and plates, containing learned articles on Jain literature and antiquities by Eminent Scholars, Jain and non-jain.

Muniraj Shri Jina-Vijayajee has taken up the Editorial responsibility, and among others, Prof. Kashinath Bapu Pathak, B.A., late Samskrit Professor, Deccan College Poona, Dr. S. K. Belvalkar, M.A., PH. D., Samskrit Professor Deccan College Poona, Dr. P. D. Gune, M.A., PH. D., Samskrit Professor, Fergusson College Poona, Professor R. D. Ranade, M.A., Professor of Philosophy Fergusson College Poona, K. A. Jayaswal Esq., M.A., Bar-at-law, Patna, K. H. Dhruva Esq., B.A., of Ahmedabad, Lala Kannomal, M.A., Sessions Judge Dholpur, Professor C. V. Rajavade, M.A. B. SC., Pali Professor, Baroda College, Poona, Professor P. B., Bapat, M.A., Pali Professor Fergusson College Poona, N. B. Utgikar Esq., M.A., Curator Bhandarkar Oriental Research Institute Poona, and Prof. R. D. Karmarkar, Esq., M.A., Samskrit Professor, New Poona College, will be its literary contributors.

The membership of the Society is open to all, on payment of an Annual Subscription of Rupees Ten, a Donor of Rs. 100 would be a Life-member, one who pays Rs. 250 will be called a "Benefactor", a donor of Rs. 500 a Vice-Patron; and the honor of being a Patron will belong to one who pays a donation of Rs. 1,000.

All members of the Society will have the privilege of receiving the Journal of the Society, free of any charge.

The Subscription of the Journal alone will be Rs. Five per annum.

We trust that the Society and the Journal will receive a warm welcome from all, Jains and non-jains, who are interested in Indian Antiquities.

Notes and News.

Mr. Lakshmi Chandra Jain, Hony. Secy. of J. B. Assoc. writes from Allahabad :—

"The readers will be delighted to see that the Jain Bros' Association, Allahabad has been arranging a series of popular lectures for the last two years under the auspices of the Jain Hostel, Allahabad.

Distinguished citizens, scholars, and professors like Principal Tarachand M.A., Pt. Ram Prasad Tripathi M.A, Reader University History Department, L. Sheocharan Lal Jain B.A., LL.B., Chairman, Municipal Board, Allahabad, Professor Beni Prashad Jain M.A., and others were kind enough to encourage and benefit us by taking part in our deliberations from time to time last year.

This year, the literary activities of the Association began even more vigorously. Up till now, it has been able to hold as many as ten meetings of which the last four deserve special mention. In the 7th meeting held on November 6th, Professor A. R. Burnett Hurst B. Sc. of the Muir Central College presided and Professor C. D. Thompson M.A., of the Ewing Christ College delivered a learned lecture on 'The Exchange Problem'. The meeting was well attended and several eminent professors and prominent citizens were present. The 8th and 9th meetings were held on November 14th and 26th with Pt. Thakur Prashad Acharya, Senior Professor of Sanskrit Literature M. C. College in the chair. Professor Sita Ram Shastri delivered interesting and thoughtful lectures on 'The Five Jain Anuvratas'. In the 10th meeting held on 2nd December 1919, Professor Iswari Prashad M.A., delivered a most entertaining and enlightening lecture on 'Ranjit Singh as an Administrator' under the Presidentship of Professor Ram Prashad Tripathi M.A. Besides these, learned educationists like the Hon'ble Mr. C. F. Dela Fosse M.A., C.I.E., The Hon'ble Dr. Tej Bahadur Sapru LL.D., The Hon'ble Mr. C. Y. Chintamani, E. A. Richardson Esq., M.A., Assistant D.P.I., Principal Archbold of the M. C. College, Principal Tara Chand M.A., Professor L. F. Rushbrook Williams M.A., I.C.S., Professor A. R. Burnett Hurst M.A., I.C.S., Professor Stanley Jsvons M.A,, I.E.S., and others are yet to speak.

The credit for these activities is mainly due to Lalas Sheocharan Lal, Mool Chand, and Bachu Lal Raises of Allahabad, Mr. Kumar Devendra Prasad Rais of Arrah, and Pt. B.R. Jain Superintendent, Jain Hostel.

It is hoped that the sister Jain institutions will all organise such lectures in different cities, and if this is done, the popularity of our cause is ensured."